the Link

Concordia University
Montreal, Quebec

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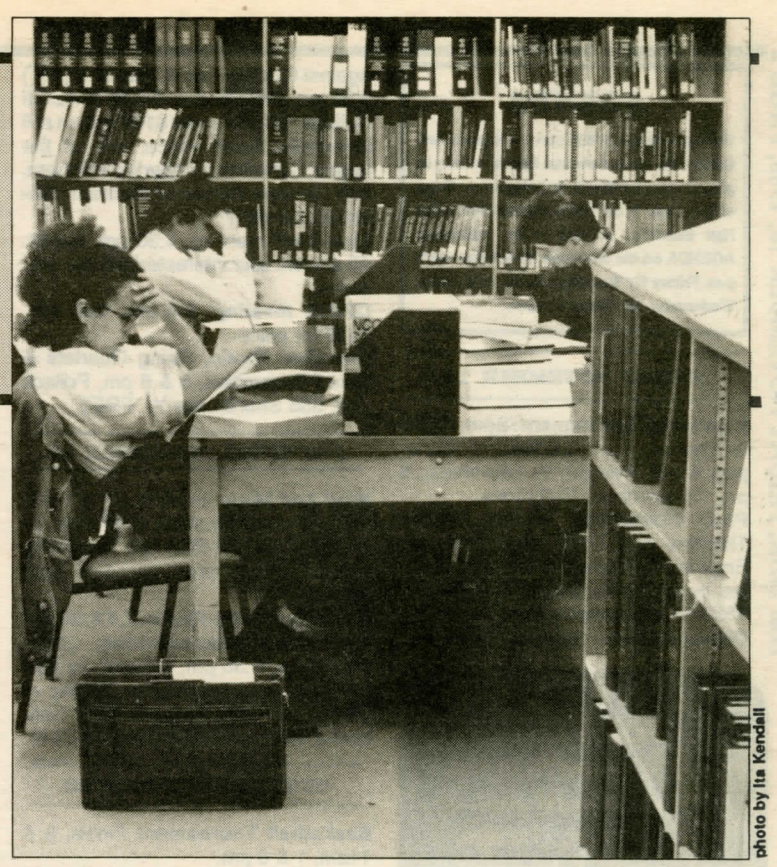

photo by Ita Kendall

Students desperately trying to finish term papers at the Norris library this weekendwere unpleasantly surprised. See story, page 3.

Strikers end shutdown

by Link newsstaff

After the final votes were counted Tuesday, ANEEQ's province-wide strike skidded to a halt, sending 54,000 students back to classes.

Nineteen CEGEPs and l'Université de Québec a Montréal went on strike October 26 to press Education Minister Claude Ryan for reforms of the student loans and bursaries system.

But by late last week, support for the strike was dwindling and Quebec's largest student coalition called on its members to give up the strike.

Only a small group of Université de Montréal students are still on strike. Two thousand sociology, social work and theology students have decided not to return to classes.

Student representatives said the end of the strike is only a "strategic pause."

"The battle is finished, but the war is far from over," said UQAM council communications co-ordinator Virginie Charette.

"Students want a better loans and bursaries system and we're going to get it, by all means," she said.

ANEEQ executive member Stephane Lessard said the strike was not a failure.

"It brought province-wide attention to the fact that accessibility to higher education is threatened in the province," he said.

"We decided to end the strike because we saw at our last meeting that we did not have the strength to continue it."

Since the beginning of the strike, Ryan has said that he would not negotiate with striking students. At a meeting with ANEEQ representatives two weeks ago, education ministry officials said the government will not alter the loans and bursaries system until at least next year.

ANEEQ has vowed to continue pressure tactics.

On December 2, ANEEQ will hold a day of protest. It plans to occupy government offices, send post cards to Premier Bourassa's office and distribute information leaflets about education accessibility throughout the province.

ANEEQ wants all students to be eligible for loans and bursaries as soon as they leave home. It also wants the government to reduce the amount that spouses are expected to contribute to students' education.

with CUP files

Student fee plea ends in failure

MONTREAL (CUP) — The Quebec Superior Court has rejected a class action suit filed last spring by a University of Montreal student who challenged the school's mandatory $80 incidental fee.

The fee is charged to the university's 32,000 students for "course materials" on a per credit basis to a maximum of $40 per semester.

The ruling, made public Nov. 9, follows a similar one made in Edmonton in October by the Alberta Court of Queen's Bench which upheld the imposition of a $30 fee for computer and library services at the University of Alberta.

Diane Brassard, the University of Montreal graduate student who launched the lawsuit, said the fee is an illegal tuition fees hike, which she was not notified about when she accepted an admission offer to the university.

But Quebec Superior Court Justice Pierre Michaud ruled that Brassard did not necessarily represent all students attending the university and would not recognize her suit.

"Both Diane and I are very disappointed," said Brassard's lawyer, Paula Laviolette. "She has invested a lot of time and money into this issue."

Laviolette did not know if her client would appeal the decision.

Michaud's judgement said the university had received some 1500 letters from students inquiring about the incidental fee, but only 128 had demanded a refund.

"It seems reasonable, in these circumstances, to ask if (Brassard's) position is really representative of all (University of Montreal students)," the judgement read.

Laviolette said her client's case was decided without even discussing the issues involved.

"Students are at a tremendous disadvantage when they enter into a contract with the university," Laviolette said. "They simply have to accept what the university has to offer them. They have no recourse to negotiate as a group."

The U of M fee was instituted in July 1986 but was not mentioned in either that year's university calendar or student registration form.

In protest, students occupied the offices of university rector Gilles Cloutier for five days in 1987. Five were charged with obstruction of justice when police officers were called to disperse the students.

McGill was the first university in Quebec to impose an incidental fee in 1986. Concordia, Sherbrooke, Laval, Bishop's and the University of Montreal have since charged similar fees.

Concordia student Frederic Allali launched a similar class action last year, but it was rejected because the judge ruled that he needed a mandate from CUSA.

Allali has appealed the ruling. Decision on the appeal will be rendered in December.

Cult awareness week...

Ex-members warn of cults

by Scott McCulloch

"I feel I was psychologically raped — in the deepest part of my soul. The pain is undescribable," said Dyane Provost, who spent three years in what she described as a New Age psychotherapy cult.

In a round table discussion at McGill Tuesday, Provost and other former cult members warned students that everybody is susceptible to mind control groups.

Cult-awareness week ends today after a week of panels and films sponsored by Cult Project, a Montreal cult-awareness group. This week marked the 10th anniversary of the death of 913 people by suicide and murder among the followers of Rev. Jim Jones in Jonestown, Guyana.

'Cult' is not the best word to describe mind control groups, according to the former cult members, becaus it conjures up pre-conceived images of cults. They said they joined groups never thinking they could be cults.

"Nobody joins a cult," Provost said. "They join a group of people that fit their emotional needs."

Provost was initially drawn to the group because they offered her a cure for her arthritis. She spent $150 for a weekend of "spiritual rebirth" after a convincing sales pitch by a director of the Centre de sante d'Eastman.

"I could feel her warmth and charisma envelope me," Provost recalled, fighting back tears. "I felt the hook was right there for me."

Founder of the centre, Real Choniere, yesterday denied any links to cult activity.

"We teach people to think for themselves," Choniere said. "We are simply a health centre."

Provost is suing the Mount Orford centre for $122,000.

Provost's story varied only slightly from the other ex-cult members.

Jocelyne Cardinal, who ended up quitting her job and taking her five-year-old son out of school described how her "brain was slowly but seriously washed."

"If I would resist the guru he would turn everyone against me," said Cardinal, former member of a now defunct self-help therapy group called La butte a tout le monde.

"They made me cash cheques I had no money for," she said.

Former Hare Krishna member Susan Searle told of how the Krishnas had "lines" for members.

"They had a line for me," she said, recalling how bad she was at begging for money, "It was, 'We have a campaign to help the underprivileged people of Quebec.'

"This was totally false," she added.

"The highest form of devotion is to go out and beg for money," said Searle, who spent close to a year in a now defunct personal development centre in Val David .

Each of the women claimed the cults preyed on their emotions of guilt.

Welcomed with love and caring into the groups, they said they were conditioned to feel guilty if they couldn't reciprocate for "new members."

"Leaving the loving atmosphere was impossible," said Cardinal who left the group three years ago.

Linda James, a clinical psychologist who has worked with former cult members and teaches a course on the psychology of cults at Vanier College, told students during the panel discussion that many cult members quit on their own after they burn out.

"If they are critical enough of what is going on, they reach a point of detachment, burning out," said James, adding "then they get kicked out."

. On Monday, Senator Jacques Hebert called for a royal commission to study cults because he feels their growth warrants government action.

"They are becoming more and more dangerous," Hebert said. "Something must be done for the victims."

photo by Mike Spiro

Three former cult members were part of a 'cult awareness week' panel discussion about mind control groups.

AGENDA

The Agenda is a FREE service to publicise Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info at our office in room 649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5 p.m. Friday for Tuesday's issue, and 5 p.m. Wednesday for Friday's paper.

FRIDAY NOVEMBER 18

Basketball Tournament: 2 pm, McGill vs Ryerson; 4 pm, Carleton vs Winnepeg; 6 pm, Ryerson vs Laurentian; 8 pm, Concordia vs Dalhousie.
Ph.D Workshop: Trading Volume Theories and Their Implications for Empirical Information Content Studies, by Byung Ro, 2-4pm, GM 403-02, 1550 de Maisonneuve W.
Demonstration against Apartheid, against Quebec Iron & Titanium (QIT) 3:30 pm, 660 Sherbrooke W at McGill College. QIT has over $100 million still investedin South Africa, one of the largest Canadian companies still there. Info Lorraine Gibson or Dalimah Valiani at 284-4817
Link Staff meeting, 4:30 pm, H-649. All ancient and interested people welcome.
QPIRG meeting, 3-5 pm. Call 848-7410 for place.
Chamber Music, String Quartets & Mixed Ensembles, 5 & 8 pm, Pollack Hall, 555 Sherbrooke W, FREE.

SATURDAY NOVEMBER 19

Mind and Matter in Myth- Jung's theory of the spirit-instinct antithesis, 10 am-12:30pm, H-520, $5 students/seniors. Sponsored by C.G.Jung Society.
Basketball Semi-Finals, 2,4,6,&8 pm.
Pro-Choice demonstration, Lafontaine Park, 6:30 pm, followed by performance and information display at CEGEP de Maisonneuve. Info: Concordia Women's Collective 848-7411.

SUNDAY NOVEMBER 20

Basketball Tournament Finals, 9 & 11am, 1 & 3 pm.
Margaret Atwood, 7:30 pm, H-110, FREE. Put on by the Concordia English Dept.

MONDAY NOVEMBER 21

Song Interpretation Class, works by Schubert, Schumann, Mahler, Britten, Chausson, Strauss, 8 pm, Pollack Hall, 555 Sherbrooke St W, FREE.

TUESDAY NOVEMBER 22

CARA 3rd Annual Info Day, 10 am - 8pm, Hall Mezzanine. Speakers, groups from Montreal, Toronto, food, cruelty-free products, merchandise.
Sacred Music in Loyola Chapel, 1-2 pm, Joseph Haydn-Nelson-Messe and Josquin des Prez's Missa Mater Patris et Filia. Any quiet activity welcome.
Chamber Music, 3 pm, H-762, works by Bach, Mozart, Teleman, Ibert, Roussel, Paganini. Presented by the Sparklers Club. Free.
Amnesty International business meeting, includes screening of documentary "Free at Last" H-333-6, 4 pm, info 848-7474.
Central America Committee weekly meeting, 4 pm, P-203, 2020 Mackay. Info 848-7410.
Marketing Students Assoc general meeting, 4-6pm, AD 131. Last one of the semester.
Student Soloists, works by Chopin, Prokofiev, Eccles, 5 pm, Pollack Hall, 555 Sherbrooke W, FREE.
Ethics in Paradise- 2nd in The Impact of Tourism in the Third World Series, 7-9pm, 3415 Simpson st, Unitarian Church. Info: 933-6797. Sponsored by The Social Justice Committee of Montreal.
Flute Recital, works by Mozart, Doppler, Bozza and Burton. 8 pm, Loyola Chapel, FREE.

continued on page 10

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HELP WANTED

The Hypnosis Laboratory of Concordia University is looking for participants for studies involving memory, imagery and hypnosis. Those interested should contact the labratory Mon: 6:30-8:30 pm, Tues: 12-2pm, and Wed & Thurs. 10-12 pm at 848-2213. Volunteers will be paid for their participation.

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continued on page 4

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Norris breakdowns cause headaches

by Nantha Kumar

Concordia students often complain about the Norris library, but last weekend they were fuming mad.

On Saturday, all three photocopiers and several of the microfiche machines were out of order. Although the microfiche machines were back in service that night, the photocopiers remained out of order until Monday.

"They should have a technician on call to fix the Xerox machines when they break down," said John Haly, a third-year film studies student. "Why don't they get these things in working order? I have urgent work that has to be done now and I need to make photocopies."

Haly said the Copy Center, which owns the machines but only services them on weekends, should be set up in the library so that when one of them breaks down on the weekend, they can be fixed immediately.

But according to a reference librarian who refused to give her name, the university cannot have photocopiers fixed on weekends.

"The library cannot afford weekend service," she said. "I don't know of any other institution that has their photocopiers serviced seven days a week."

She said it was normal for the photocopiers to break down because they are "used a lot and (they are) bound to break down."

While there were two long lineups at the circulation desk and the photocopiers were all out of order, the librarian said "everything's fine, just fine, and I don't understand your line of questioning."

Brian Thompson, who has worked at the circulation desk for three years, said more students use the library at this time of the year to study for exams and finish term papers.

Thompson said the library has nothing to do with the photocopy machines, but he found it frustrating to see students not get their work done because of the breakdowns.

"Sometimes the money change machine breaks down and students expect us to give out change, but it's not really our duty to do so.

"I don't understand why the Copy Center doesn't sell debit card for their photocopy machines like they do at McGill or John Abbot College," said Thompson.

"How am I expected to finish my paper that's due on Wednesday if the photocopiers aren't working, " said Cheryl Smith, a second-year English student. "I guess I'll have to go over to a McGill library."

photo by Ita Kendall

The Hall building's escalator problem is getting worse, according to some out of breath students. At different points this week up to four sections were broken down on the same day.

Captive minds

'Mind control not obvious'

by Nantha Kumar

"Captive Minds—Hypnosis and Beyond," an NFB documentary directed by Pierre Lasryhas, has one powerful message: people are easily manipulated.

Presented at Concordia Tuesday as part of a cult awareness week, the film looks at mind control techniques of various religious and non-religious groups.

About 20 angry Scientology adherents demonstrated in front of the Hall building Tuesday night to protest the awareness week, which they say is "anti-religious." Organized by Project Cult, the event has been marred by protests since it started Monday.

The film shows how hypnosis is not the only technique used by groups to manipulate people.

The human mind reacts to hypnosis in a classroom situation, but the experience of Marines during boot camp illustrates the point that mind control is beyond just hypnosis.

Most groups use charismatic leaders or they use a location far removed from the person's natural environment to create extraordinary levels of stress. The subject then goes into a type of "trance" before breaking down and becoming susceptible to mind control.

What seemed to have started as a conversation at a bus terminal for two young women ended with them becoming Moonies. Both were travelling when they met Moonies who convinced them to attend "an outing in the country."

Once in the country, they were subjected increasingly longer lectures on the philosophy of the Unification Church. Efforts to leave were met with opposition and they ended up staying and eventually becoming Moonies.

But a more disturbing scene is of the Rajeneesh Ashram in Poona, India. There, distanced from the rest of society, Rajeneesh devotees, dressed all in red, dance in a trance-like state to devotional music in the presence of their master Bagavan Sri Rajeneesh.

Rajeneesh lectures his devotees, who are in a new society with new names, their belief systems weakened. The scene is almost dream-like, Rajeneesh clapping his hands while the multitude in front of him are swaying like puppets on a string.

The film ends with footage of Hitler making his way into a stadium full of his followers saluting him.

Privately-funded and secular

New Toronto university planned

TORONTO (CUP) — Church basements and libraries here will be the site of Canada's first privately-funded secular university if David Anderson's plans materialize.

And the semi-retired University of Toronto mathematics professor has 10 instructors already lined up — but no students.

Anderson and other members of the United Toronto Originators (UTOR), a group of academics, entrepreneurs and lawyers, want to start classes as early as September 1989. They will be held wherever space can be found until money comes through for buildings.

"The first-year curriculum will be a common course in arts and sciences," said Anderson. "It depends on what the students want and what the market of the region is."

The university would be based in the York region, just north of Toronto.

To date, 10 professors from the Toronto area have committed themselves to teaching in the new institution. No students have been recruited as yet, but Anderson doesn't think this is a problem.

UTOR has asked former Ontario colleges and universities minister Bette Stephenson to help it obtain a charter from the ministry. She has also been offered the position of chancellor.

"This proposal is one which relates to the concern of academics, business corporations, and concerned people," Stephenson said.

"There needs to be an alternative to the concept that all post-secondary education (should) be supported by tax funds."

Eighty per cent of the $1.5 billion needed to run Ontario's 15 universities comes from the government. Tuition, an average of $1,300 per year, covers 18 per cent of the cost.

But tuition fees at private universities in the United States pay for up to 90 per cent of operating budgets, according the Canadian Federation of Students chair Beth Brown.

"If that's the kind of trend we're talking about, then education is no longer in the public interest," said Brown. CFS represents 400,000 college and university students.

Brown said Canada has always prided itself on a publicly-funded and publicly-controlled accessible post-secondary system.

"How can you say (education) is a right when you've got a privileged institution? It becomes a privilege."

The new school will charge $6,500 for five full courses per year, said Anderson. However, if students can't afford the tuition fee, they can borrow money or work out a payment schedule.

The university will be financed by corporate investment or by selling shares. The financial involvement of corporations will not have a bearing on curriculum, said Anderson.

For now, fundraisers are soliciting $2 million from local businesses which will be used to conduct an extensive feasibility report.

The group has an ally in Allan Duffy, the mayor of the Toronto suburb of Richmond Hill.

Duffy said that York, with a population of over 400,000, is the largest community in North America without a post-secondary institution. He said it's unfair to ask students to leave the region when communities the size of Kingston — at 120,000 people — have post-secondary schools.

"Since 1963 we (Ontario) haven't started another facility. It's time to start another one. This region is large enough to support a university."

However, Will Sayers of the Council of Ontario Universities said the current university system can accommodate the 3,670 students from York region high schools expected to graduate this June.

"A case can't be made for servicing local needs," he said.

Sayers said he is worried that employers won't give the institution's degree the same amount of credibility that other graduates receive.

Athletics' killers needed, CUSA not applying

by Link newsstaff

The athletics department is looking for "hired killers" to sell hockey Stingers season passes, but they won't be using CUSA bulletin boards to recruit anymore.

A recruiting ad, called "tasteless" by some students, was pulled off of Concordia bulletin boards this week.

The poster shows a cowboy and a colt .45. "Wanted: Hired Killers," it reads, "Support the Stingers and shoot down the opposition!"

"I thought it was a great ad," said assistant athletics director Harvey Liverman. "We're not trying to show we're killers. We're just trying to raise money for the athletics department."

CUSA co-president Andrew Madsen called the ad "tasteless."

"I just think it's really silly," said Madsen. "There must be a better way for them to get their point across."

Though Liverman didn't see eye to eye with CUSA, he didn't raise a fuss and the ads were removed this week.

"They (CUSA) called me last week saying some of the student were complaining about the ads. So I said fine. I don't want to be hostile."

The ad, designed by the athletics public relations department has not yet been replaced by a new one, Liverman said.

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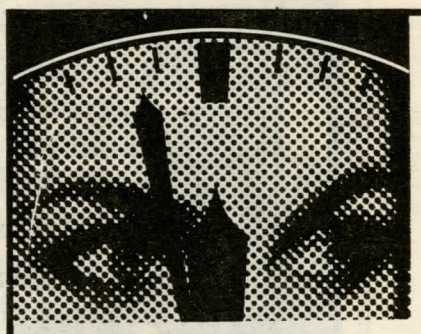

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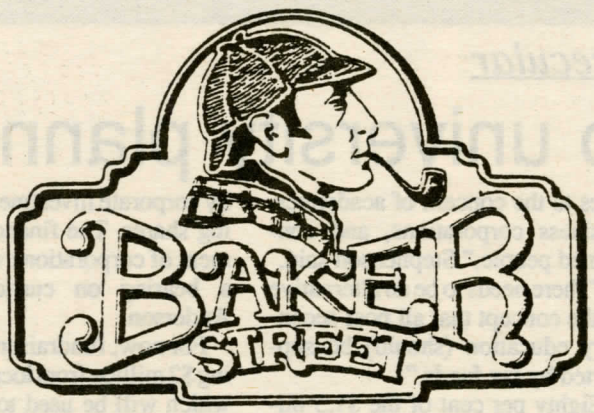

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continued from page 2

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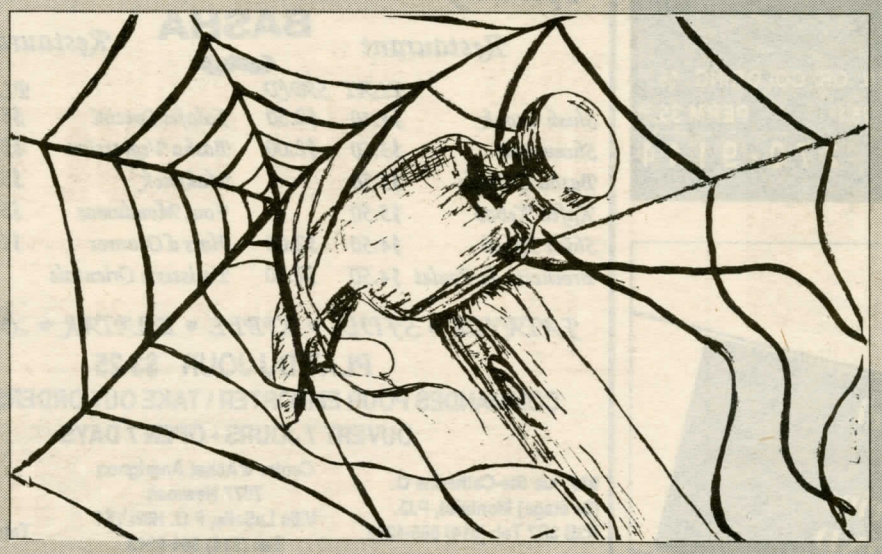
continued on page 6

Self-assigned pedantry

The Ph.D Trap



By Zeb Brown
Reprinted from the McGill Daily
Canadian University Press

Theodore Streleski had spent half his lifetime working on his PhD in mathematics at Stanford University when, in frustration in August 1978, he bludgeoned his thesis director to death with a hammer.

"(Stanford) took 19 years of my life with impunity and I decided I would not let that pass," said Streleski, who was 42 at the time. "Under the same circumstances, I'd do it again."

Today, you must have a PhD to teach or research at a North American university. Would-be professors accept this, and devote between seven to 12 years, or even more, to complete the degree.

In Canada, it takes an average of six years to complete a PhD, according to the Canadian Association of Graduate Schools.

But only about 7.3 per cent of arts students who attempt the North American doctor of philosophy degree are granted one. In science, only 20 per cent of the PhD candidates finish.

To those who have given up, and to the tiny, steadfast collection of critics of the doctorate system, Streleski's heinous act may have been understandable.

The PhD was once an honorary certificate, available for a small price but it has become an overblown exercise in "self- assigned pedantry," says Wilfred Cude, author of "The PhD Trap."

After completing his master degree in English at Dalhousie University, Cude enrolled in the PhD program at the University of Alberta, only to see his academic career end when the school's advisory committee refused to examine his thesis — even though it had already been praised in many recognized journals.

"The PhD Trap," published in 1987, describes a PhD system which stultifies innovation, lowers teaching standards and forces the brightest students out of the educational system.

"No publisher would touch the book," Cude recalls in an interview in Halifax. "How you can get trashed by a doctoral program was judged too academic, too dry."

Instead, Cude went to a bank machine, withdrew as much cash as he could and got 500 copies printed on his own.

"In a year in which 35,000 people were enrolled in grad school, heading towards misery, I simply could not in conscience fart around looking for a publisher."

The astonishing failure rate among PhD candidates has meant millions in wasted provincial grants, as well as incalculable costs to the student in time, effort and stress, the book argues.

Because candidates have to defend their dissertation to a small number of academics and because rating standards are not quantitative, students have little protection against biased or arbitrary decisions.

Methodologies and faculty personalities play a greater role in determining the success of PhD students than the students themselves, says Cude, citing an American study which shows that PhDs were much less likely to complete their degrees if they got good marks as undergraduates.

"Faculty autonomy means they have the right to be as arbitrary as they damn well want," he says. "If you are a graduate program, you are living in an oligarchy, not a democracy."

Doctoral candidates in science have a higher success rate because the program is less prone to subjective standards, Cude says. Study methods there are more streamlined and standardized.

In the arts and in the social sciences, however, "the established practitioners have not attained a consensus om what constitutes a significant piece of work. It is supremely foolish, arrogant and unjust to insist that a senior student must defend a fledgling venture into research as anything more."

Today's PhD system stultifies innovation, lowers teaching standards and forces the brightest students out of the educational system.

What is and what is not scholarly achievement depends to an uncomfortable extent on the personality of the individual receiving the dissertation.

Regardless of the discipline, Cude says it is unlikely innovative scholarship will be recognized. He uses examples from history and psychological evidence to argue that brilliant graduate work is more often than not dismissed as misguided by conservative examiners.

"It is highly unlikely that most doctoral candidates are capable of producing real scholarly innovation anyhow," so to demand it is "to involve all concerned in hypocrisy, heartbreak and hopeless pretension."

Cude recommends that having made a valuable contribution to an academic field in a form other than the traditional dissertation be taken in consideration. He says the acceptance of articles by recognized journals, for example, should be sufficient.

High drop-out rates among graduate students are caused by universities that hire too many teaching assistants.

Kerry McSweeney, Director of the PhD program in English at McGill University in Montreal is a strong supporter of the doctoral system. Cude's alternative is "worth talking about," he says, but no substitute for the PhD.

"One value of the dissertation is that the student does long term critical research investigation. It can't be replicated."

McSweeney says the doctorate does produce innovative work.

"Certainly in some departments there are blinkered professors," he says, but students can get around them.

"In any big first class English department there are a variety of methodological tools and approaches. Professors don't control students—departments do, and there are grievance procedures in place."

But Cude says collegiality and academic pride repeatedly intervene in grievance procedures, making them ineffective.

"You will not have an actual honest appeal system because they will fight you and you will have to fight them," he says.

"Any PhD student with a problem is really at the mercy of the professor," says McGill PhD student Guy Denkerley. "You risk a great deal by going public and pointing out the problem."

Denkerley says one successful PhD student at the University of Windsor had his thesis pulled off the printing press by a professor who didn't like the student's criticism of one of his courses.

Cude also says the specialized PhD is poor preparation for teaching undergraduates where breadth of knowledge and teaching skill are most important.

Instead, he says students with master degrees in arts or science who have completed a one year teaching internship, could improve the quality of undergraduate instruction.

Dan German, a McGill PhD student in history with two MAs says Cude is being extreme. Doctorate students don't automatically tune their minds out of all other subjects, he says. Nor do they lose the broad base of knowledge acquired while completing the early stages of the PhD.

The doctorate was meant to stand on an equal footing with the masters, as certification to do research alone, but the spirit of elitism quickly made it a prerequisite for any university work. Masters degrees became a pale substitute. Many of those who want to teach have no interest in research, Cude says, and are deterred by the doctorate.

McSweeney says teaching and research requires many of the same skills. After a point in the program, the distinction between teaching and research disappears. "The student is shown how to deal with and think about the material, and the professor shows how they've dealt with it."

He added, "An integral part of the PhD in North America is the teaching assistant experience. It serves to enhance the quality of undergraduate instruction and provides the graduate student with valuable experience."

McSweeney says high drop-out rates are caused by universities that hire too many teaching assistants.

"Some universities use teaching assistants for almost all first year undergraduate courses, and consequently need a large number of students in their PhD program.

"Students enter passively because they're offered a job and so on, rather than actively, and then realize after a while the self-discipline that the program demands."

German says some graduate students take too long to complete their degrees because they don't know when to stop researching.

"You have a large number of graduate students who always think, `there's just one more book to read before I start writing.' It's is one of the reasons you get people in MA 18 and nonsense like that."

'Nonsense like that' permeates the PhD system in North America. Cude's description of the decline of graduate studies is hard to argue, presented through case studies and statistics. But his explanations, criticism and recommendations are contentious, and as German suggested, often extreme, with unrealistic solutions to problems which may not even exist.

Graduate and potential graduate students should read "The PhD Trap," and see what their advisors have to say about it. The book is of interest for the general student population, as well, informing them about the often unseemly inner workings of academe.

"The PhD Trap," by Wilfred Cude, is published by Medicine Label Press, RR #2 West Bay, Nova Scotia, B0E 3K0.

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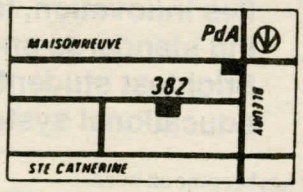

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Fringe arts

The lyrical enchantment of Marc Chagall

by Laas Turnbull

Flagrant colors, floating couples, animal musicians and lyrical surrealism dance in a celebration of human spirit. Welcome to a world where cows fly as effortlessly as doves, where jesters prance freely in the street, and where color liberally governs the unlaw. Welcome to Russian-born French painter **Marc Chagall's** world which presently graces the walls of the Musee des Beaux Arts.

The exhibition, entitled *Enchanted Color*,

photo by Stephane Chagnon

is not only the first extensive showing of Chagall's work in Canada, but also the first showing of dozens of his works that had previously never crossed French borders. Altogether, the exhibit boasts 47 paintings, 110 assorted gouaches, drawings and etchings, and the costumes Chagall designed for his production of *The Magic Flute*.

Born in Vitebsk, Russia in 1887, Chagall began painting in his late teens. At the age of 23, he moved to Paris, only to return home for seven years during the Russian Revolution and W.W.I. Lured by the quality of the light, he set up his permanent residence at St.Paul de Vence in the south of France in 1922, where he died at the age of 97.

Because his stay on earth was lengthy, Chagall lived through all the major events of the 20th century. It seems odd, then, that his painting is mainly concerned with two themes: the Bible and his childhood. For example, in the late 1930's, when his wife was dying and his own life was being affected by the anti-Semitic Nazis, Chagall executed a series of large crucifixion canvases that gave the Biblical event political significance.

While Chagall is generally considered to be a Primitivist, these works are a fine example of his interest in the Fauve movement, which stressed directness of forms and color schemes, as well as the creation of daring "barbaric" harmonies. Though each canvas portrays the grief of Christ distinctly, an omnipotent, simplistic ease makes them all unmistakably part of a greater whole.

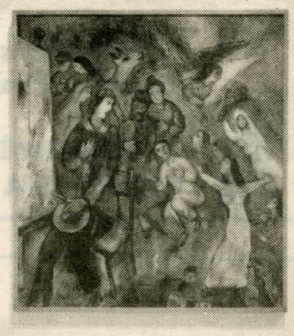
This simplicity is indellibly stamped on all of Chagall's work, but it is interesting that his smaller works are no less emphatic than his larger oils. A case in point is his *Fall of Icarus*, 1974-1977, which is complemented by a number of studies he conducted before attempting it. He uses pencil, charcoals, ink, washes, pastels and gouache with a striking clarity and boldness that equals that of the larger oil.

The same can be said of his delightful clown paintings, *The Harlequins* and *The Circus*. In these textbook pieces of Primitivist art, the joyful dispersement of gleeful colour and the childlike rendering of clowns give the works enormous power.

The exhibition also presents us with Chagall the dabbler. Aside from his involvement in the Fauve movement, Chagall demonstrated his agility as an artist in a number of ways. His *Cubist Landscape* is perhaps the only enjoyable piece of Cubist art in existence. Further, his red and black ink drawing *Sorrow* could be easily mistaken for a Tolouse Lautrec. A painting of his room is incredibly similar to Van Gogh's *The Artist's Quarters*. And finally, his engravings would make even Durer proud.

Though Chagall is certainly one of the best loved of all 20th century artists, the exhibition is expected to attract a paltry 200,000 people — less than half of the 425,000 and 520,000 that attended the Picasso and da Vinci shows, respectively. Both the Fall scheduling and a total lack of corporate sponsorship have contributed to this unfortunate projection. However, with a $7 admission price ($3 for students) the organizers are confident they will recoup the $1 million the show is costing them.

Though the exhibition continues to Feb. 26, art is long and time is fleeting, so take time to behold the artist who evoked the remark, "What the Cubists did to space, Chagall did to gravity." This ostensible disorder is the putty that shapes the art of a man who devoted his life to pursuing a vision of earthly paradise.



photos by Stephane Chagnon

Chagall

Concordia University
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the Link

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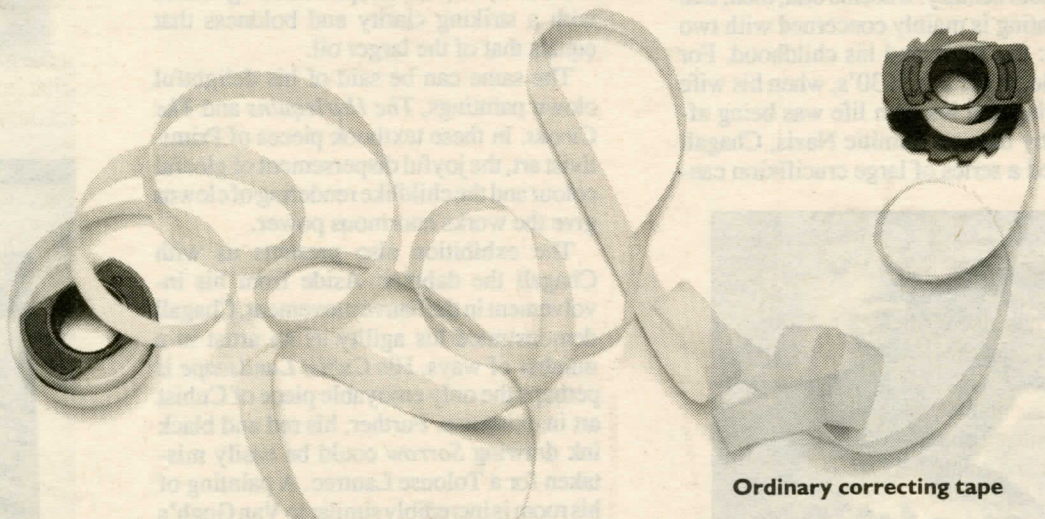

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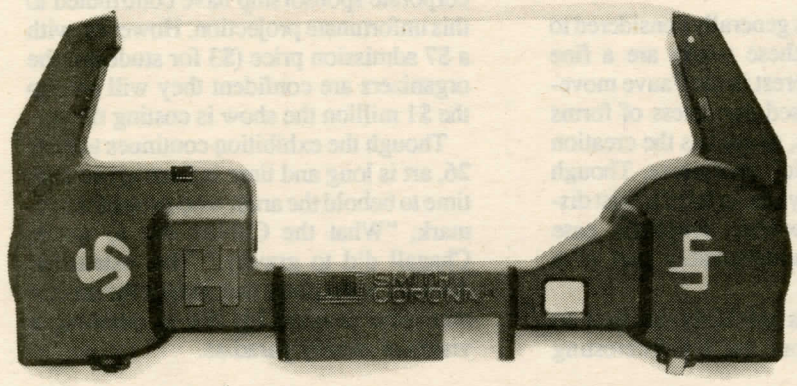

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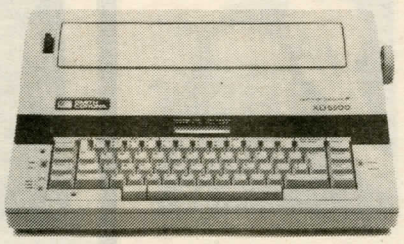

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Cameron reads

by Elena Lonero

Last Friday, Concordia's English department got a surprise. Over a hundred people dragged in extra chairs from the cafeteria and crowded the hallway outside a small conference room to hear author **Anne Cameron** read. They had only expected a few dozen people.

After all, she's fringe. Cameron appeals to those left out by "normal"cultural and societal ideas.

"Textbooks," she said, "teach us what they want us to know, which is only part of the truth."

Even though one of her first novels, *Daughters of Copper Woman*, has sold over 65,000 copies, this outspoken lesbian feminist author has been all but ignored by the mainstream media.

Above all, Cameron is a storyteller, weaving mystical tales of lands of spiritual harmony. Yet she remains a real person. She is frank, open, unapologetic and swears a lot.

Before the reading, Cameron talked to a small group of women at the Women's Centre. I didn't know what to expect. Having read her work, I almost expected to see a figure with glowing green eyes float to her seat. Instead I met a flesh and blood woman who didn't float but walked, and raved about rice pudding.

Far from fantasy, her novels and poetry combine modern everyday life, inspirational mythology, humour and politics. She utilises the age-old art of storytelling that once served to maintain spirituality — and a sense of belonging to the past — in ordinary people's daily lives.

Jonathan Miller of the English department described her as "one of Canada's most prolific writers." She has written plays, screenplays and children's stories. Her literary works include *Daughters of Copper Woman*, *The Journey* and *Stubby Amberchuk & The Holy Grail*. She has also written two books of poetry, *Earthwitch* and *The Annie Poems*.

Her writing has inspired thousands of women. She creates strong characters we can understand and relate to, while describing matrilineal societies that once existed in which women were respected and shared power.

Cameron has a special kind of mythology that she takes very seriously. It may seem contradictory to relate folk tales in a modern setting, yet in Cameron's writing, the two flow together perfectly with no explanations in between. Her work reminds us that "truth" differs, depending on the time and place.

When a person in the audience asked if the stories in *Daughters of Copper Woman* were true, Cameron replied, "Is Genesis true? Or Leviticus or Revelations? I don't know what true is. I believe them."

In Cameron's version of Genesis, it is still the seventh day and God is sleeping. The divinities that were left to look after the world have screwed up so badly that they are afraid to wake Her up. According to Cameron, the 40 day flood and Noah's ark were the result of one god's jealousy of another's popularity.

Cameron re-tells European history as "the conqueror's version of what happened," adding feminist, lesbian and non-white perspectives. She pokes fun at academic historians, but uses "just enough so-called proof and historical fact."

Jimmy James jams at G-Sharp

by Simon Jones

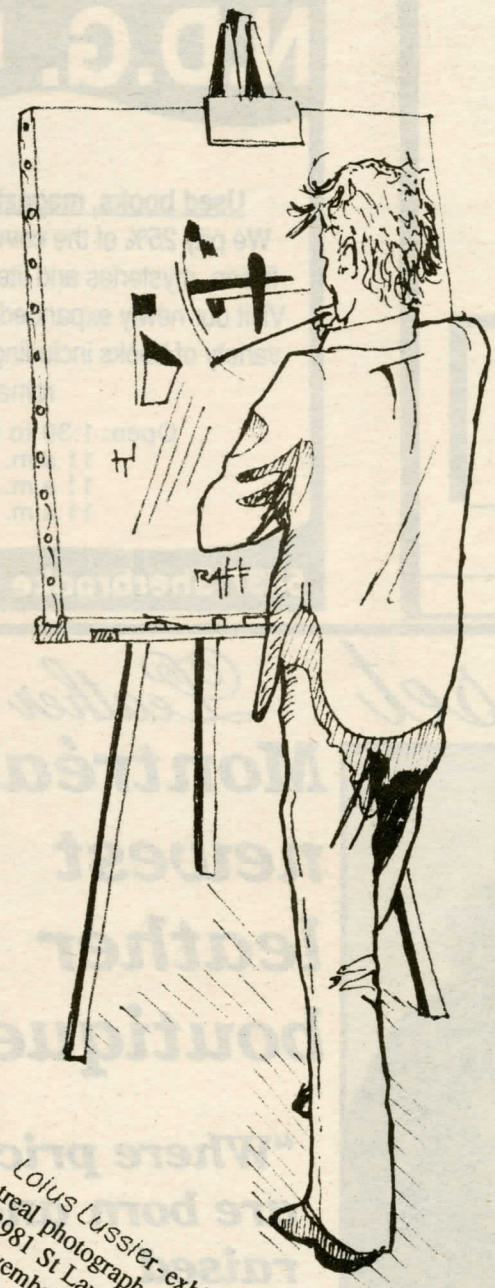
Jimmy James, guitarist extraordinaire, will be playing with his entourage tonight and tomorrow night at Club G-Sharp.

The first time I saw Jimmy play was at Tatou, which is, or at least used to be, an obscure, smoky, dimly lit bar on St. Laurent. Of all the great musicians I saw play within the confines of those hallowed walls, none affected me as profoundly as Jimmy did.

Last Friday, Jimmy played at G-Sharp, with some noticeable changes in his technique. He picked up a MIDI "synth-guitar" and thrilled the crowd with a highly original rendition of Bob Dylan's *All Along the Watchtower*. He was an absolute pleasure to watch, as his hands flew across the guitar to some of the fastest and most expressive jazz and blues licks you're ever likely to hear.

Last summer, Jimmy opened the David Bowie concert with Pagliaro, but is determined to pursue a solo career because of the nature of his music and the wide variety of "ego trips" that result from performing with other musicians. His first album will be released shortly after Christmas.

So tonight the place to be is Club G-Sharp,which is located at 4062 St. Laurent, just north of Duluth. The first set will start at around 10:00 . Cliff Gelfand, a.k.a. Dr. Strangeglove, will be backing up Jimmy on bass, which truly makes it a show not to be missed. (He is so modest he doesn't even have a picture of himself, so if you want to see what he looks like you'll have to find out for yourself.)

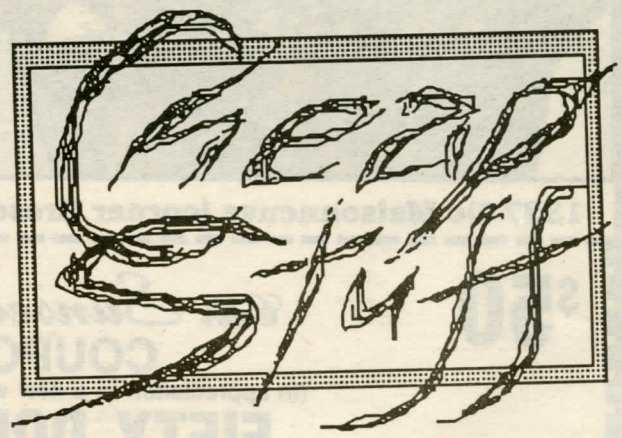


Cheryl Sourkes— "The Environmental Unconsciousness" at Powerhouse Gallery (4060 St. Laurent), until November 20.

No Address— public screenings of Alanis Obomsawin's latest film, *No Address*, concerning homeless native peole in Montreal at Maison de la Culture Cote des Neiges (5290 Cote-des-Neiges, 872-6889). Friday, Nov. 18 & Sunday, Nov. 20 at 2pm.

Silk screen — recent works of Bernardo Carrara at Galerie Enfin (3770 St. Laurent, 284-2155) November 9-23.

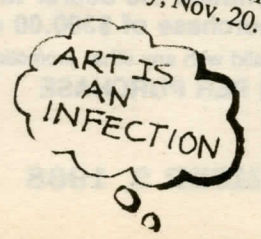
Lotus Lussier-exhibit of this Montreal photographer's work at Oboro (3981 St Laurent, #499, 844-3250). November 19 - December 18.



Indy Films— 5 jours du cinema independant canadien organized by Main Film at Cinema Parallele. November 16 -20. Info at 845-7442, all tickets $4.

Margaret Atwood — Reading from her new novel *Cat's Eye* in H-110, Hall building (1455 de Maisonneuve W) on Sunday, Nov. 20. Free.

Sculpture — various artists "Histoires de Bois" at Optica Gallery (3981 St. Laurent, #501, 287-1574) until November 20.



Ancient Greek plays — Canadian premieres Sophocles Philoctetes and Euripedes Cyclops at McGill Players' Theatre (3480 McTavish, 398-6813). Nov. 15-19 at 8pm. $8, $4 students.

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continued from page 2

Students needed for Christmas Basket Drive Nov 21-25, call Dana Hynes 483-3209 or Peter Cote 848-3586.
Beowulf, a play performed by Marionopolis students, November 16, 17, 18, &19, 8:30 pm, 3880 Cote des Neiges, FREE, info 931-8792 loc 235
Delire de lire salon du livre de Montreal, November 17-22, Place Bonaventure.
Creer dans le cree, l'architecture contemporaine dans les batiments anciens, Nov 17-Dec 18, UQAM, 200 Sherbrooke Ou.
Information Session for A&Sc students interested in a health care career. Wed, Nov 23, 7-8 pm, rm 226, staff lounge, Wilson Hall, 3506 University St., McGill. Info: 398-4144
Printshops of Canada: Printmaking South of Sixty, Concordia Art Gallery, Hall Mezzanine, Nov 24-Dec 22. FREE.
Christmas Craft Sale is coming - Nov 28-Dec2, Hall Mezzanine.
The Outdoor Club day of horseback riding Dec 3, leaving Loyola AD building 10 am. $15 for 2 hours riding & trans. Register before Nov 25 at Victoria Gym with Greg. 848-3860.

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Legal Information Service-we can help- 848-4960 from 9 to 5pm, monday to friday. CC-326, Loyola campus.
Candlelight March for World AIDS Day, Dec 1, volunteers needed to help organize. Call Janet 848-7411, leave message.

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wordwork

the record

chances passed
phased away
records burned to stop
it all

she wasn't blind.
understanding every movement,
every slight vibration of my eyes,
she controlled me.

and the final seconds had me losing,
like a fool playing some cheap system.
i blew it away,
all away,
all.

she didn't look at me.
i think she was ashamed or hysterical.
she buttoned my shirt
and kissed the pieces.

i sang a soft lullaby in the elevator —
going down.

William Scott Neale

Hoodoos Passage in Tourist Town

-- dedicated to Karen Fox

Camera strapped across her chest,
Equipped with "HiTec" shoes and chewing gum,
she ascends winding Tunnel Mountain Road.

To the left and to the right,
Way up high and never down,
She does not miss a leaf, a rock, a turning cloud.

Mountains, Mountains, on all sides!
One jumps up from behind!
"Wow" escapes from her city lips.

Leaving pavement, her feet walk the stoney grass,
Up to a designated Sight-Seeing spot.
(Humph...a tourist trap!)
Delighted surprise:
She is fixed by the valley below
and so,
she bothers to read the steel plaque:

"11,000 years ago, natives passed this way as they hunted and travelled through Bow Valley. ... As the centuries passed, a pathway was worn along this terrace. Slowly too the ghostly pillars of the Hoodoos were emerging from the cliff... Perhaps the natives saw them as sentinels standing guard over this bountiful valley... Generations of travellers have walked along this ridge following an ancient route... The landscape before you looked much the same to the native travellers, the white explorers and fortune seekers as it does to us today, but its significance has changed with the passing of footsteps."

... White men ex plains away.

With rusty skill and grace of an elephant,
she climbs the "crowd control" fence,
and walks but 10 feet on the well-marked path.
It all seemed to distort...

With independence of spirit she wonders.

There stood she:
(Womyn birthed in '60, made of '80's) —
Overcome with ambience; strangely familiar, this place.
Her eyes dot across mountain, valley, water and sky.
Thin sweat with her heart ... beats ... drums.

"Woii ooo ja" echoes from an inward depth, tunnels in her mind.
She moves closer to the edge.
"Woii ooo ja" rhythmic waves wash inside her.

The older womyn sits still
on a standing horse
at the edge
up high.
Is she native or white??
Difference refuses boundary and playfully evades my trap.

Her heart and mind speak as one.
Meditative sighs
as she fills with energy;
natural peace and knowledge blend into philosophy
she lives and will surely die in fight for.

Violent interruptions — calling me to return.
Spiritual vision floats in spiral, stubborn to keep her in sight.
And she is left
sitting still, alive inside
on a standing horse
at the edge of a mountain, misty cloud and burly tops of multi-green.
I return to burning sage and holding hands
with wommin, some of whom do not accept me.
Silence. I can not talk.
Culture Shock. *
One tear holds me to the knowledge
that she and me are somehow one.

"Woi ooo ja" i chant out loud.
She brushes in greeting past me,
leaving goose bumps on my skin
and one tear falls on Hoodoos Passage.

Michelle Kto

* Song "Alienation" by Parachute Club: "There's terror in my silence.
I can't talk — Culture shock!"

Expressway

Hurricane Hedda hurrying homeward,
Sheets of rain hammer my windshield,
Blinding the blades of wipers worn,
Reducing to nothing my field
of vision.

Eyes wide open, yet I see nothing,
Ears fill with thunder and roar of the rain,
Nose insulted by carbon monoxide,
Nerves are violins taut with the strain
of mission.

Transformer exploding falls in front of me,
Flash of light'ning filling my sight,
Slithers the steering wheel, serpently sliding,
Suddenly slamming me left and right,
Collision.

Gloria G. Gadoury

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